1: Karsten--116 (1916-18) 1935 Jivaro
805 (1928-29)

"The only tree producing edible fruit cultivated by the Jibaros is the chontaruŕu palm (Guilielma), called ui by the Jibaros. Its extremely nourishing fruit ripens in February and March, and the Jibaros and the Canelos Indians appreciate it to such an extent that they reckon the beginning of the year from the ripening of the fruit of the chontaruru palm."

1: Karsten--503-504 (1916-18) 1935 Jivaro
805 (1928-29)

"The stars, as far as I can see, have not particularly attracted the attention of the Jibaros, and seem not to play any part [504] in their calendar."

1: Karsten--504 (1916-18) 1935 Jivaro
116, 805, 821 (1928-29)

"Time is reckoned mainly after the sun and the moon. Great attention is paid to the new moon which is supposed to have a mysterious influence in promoting both natural processes and human undertakings. Thus we have seen the [sic] the new moon is believed to cause the menstruation of the women and to influence the development of the foetus in the mother's womb. The 'dying' moon, on the other hand, has the effect of making everything decrease and die out.

As to longer periods, both the Jibaros and the Canelos Indians also speak of 'years', but this division of time is not founded on astronomic calculations but on other kinds of observation. A 'year' in the Quichua language is chunta. This is the name of the important chontaruru palm (Guilielma), the fruit of which begins to ripen in the month of February. This to the Indians is so important an incident that they reckon the beginning of the year from that time. Similarly the Jibaro Indians have adopted the same Quichua word (chunta) for denoting a year."

13: Rivet--252 [2] (no date) 1908 Jívaro
116, 805, 823

Time is counted by moons. The year is called chonta from the name of a plant which gives fruit regularly every year. The astronomical knowledge of the savages seems most rudimentary; however, the surety with which they find their way in their forests appears to demonstrate that they use the position of certain stars to orient themselves. They have no idea that the earth is round, and think that if they arrived at the horizon they would fall into a big abyss (1). The only civilized country that they know or that they have visited is Ecuador, which the Macas call Tunguini(2); the Zamoras call the city of Loja by the name of Tunguina.

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1. Simson, op. cit., page 393.
2. Ansola Martinez, op. cit.

25. Vigna--45 [4] (no date) 1945 Jivaro
116, 805

They are not acquainted with the calendar. They are not accustomed to enumerate the years nor their age. They note the change of the year through the flowering of the chonta, and they indicate the years by the word "Uvi", which means chonta. The months and days of the week do not have individual names. They count the days by the nights: "so much sleeping"; that is: after so many nights. In order to know how many days they must wait before an event, they accumulate some pebbles or some grains of corn or peas. Months are counted by moons, and in the full moon they generally perform vengeances and killings which are always treacherous and perfidious.

34:Harner E-4.5 (1956-1969)1973 SD9 Jivaro SD9

When this first *tsantsa* feast is concluded, the head-takers return to their separate homes and begin to make preparations for the two subsequent feasts which each of them will host individually. Since enormous quantities of beer and food are consumed at these celebrations, the head-taker normally has to clear additional garden space for his wife or wives to plant to assure an ample supply of manioc. The first of these two celebrations, named *suamak*, normally takes place no sooner than after a year, to allow time for garden clearing and the growth of a large mature crop of manioc as well as for the raising of pigs to help provide meat for the feasting. Also the host may delay the celebration in order to build a new, larger house more worthy of the occasion. Thus, often two or three years pass before a man gives the feast.

To assure a large quantity of wild game for the feast, men who are close relatives of the host separately go hunting long distances from the house for a period of approximately nine or ten days before the opening day. Lacking any mnemonic system for keeping count of the days accurately, they are able to time their return to coincide with the arrival of the guests at the feast with the aid of an ingenious device which might be called a "banana clock." That is, the host gives each hunter a green cooking banana or plantain from the same stalk, which is one of those hanging in the house to ripen for the feast. When each of the hunters' plantains is almost fully ripe, they know that it is time to return for the celebration. The host also sends or delivers plantains from the same stalk to those invited guests living at some distance so that they, too, will arrive at the same time.

The celebration lasts five days and is followed, about a month later, by the third feast (*napin*). This is the largest of all, with the head-taker supplying food and drink for six days. He must be able to provide plentifully for all his guests or the